

17  
138  
A Godlye,  
and pithie Exhor-  
tation, made to the Iud-  
ges and Iustices of Suffex, and  
the whole Countie, assem-  
bled together, at the  
generall Assises.

By William Ouerton,  
Doctor of Diuinitie, and one  
of the Chieftes Maistres Iusti-  
ces appoynted for the  
peace within the  
same Countie.

PROVERB. 10.

VWhere no Ruler is, there fall the  
people to ruine and decay.  
But vwhere much counsayle is, there  
is heath and safetie.

Printed by R. Newbery and H. Byneman.

W<sup>m</sup> Smale

His Book July

17<sup>th</sup> Y<sup>e</sup> 1706

To the Robber's of



# To the Reader.



Aviing occasion the laste  
Lente to be at Estgreene-  
stedde, it was my chance  
(gentle Reader) to heare a  
very learned and frutefull  
Sermon, made the same  
present time before the whole assembly of  
the Sheere. I tooke suche profit and plea-  
sure of it my selfe by hearing it, and heard  
it so generally commended of others, that  
I could not but deuise how to make com-  
mon to many, that which was there vtte-  
red but to fewe, that so the benefite of it  
might redound also to many. I maye per-  
happes haue blame of the Authour to put  
it foorth in printe without his knowledge  
and consent, but if he knewe howe much  
good he did to those fewe that heard him,  
I trust he will not be offended, if by my  
meanes he doe more good to a greate  
number that hearde him not, but shall  
reade him, for the exhortation is so tem-  
pered,

A.ij.

*Printed at London for Iohn and for  
God frendes King and Queen*

*To the Reader.*

pered, and the conueyance of it in suche sorte, that though ye can specially applye it but to some men, yet ye maye vse it so generally, that it wyll edifye any man. If all therefore shall reade it, it wyll profite all, bycause it hathe matter that serueth for all. But if those reade it that are Iudges of circuites, and Iustices of the peace, or Iurie men, or suche other like, that haue anye calling that way, it will profyte suche men most, bycause to suche it most apperteyneth. And surely, I wysh aboute all other, that Iudges, and Iustices, and whosoeuer they be else, that vse to giue charge to the people, yea, and those also that haue the charge gyuen them, shoulde alwayes before they goe aboute such businesse, reade ouer and peruse thys little peece of worke, that thereby they myghte be stirred vp to deale more earnestly in Gods causes, and in matters of Religion, than commonlye they are wont to do, I doubt not, but like good effect would follow such reading of it, as did  
then



*To the Reader.*

then followe the hearing of it. For thys I sawe, and hearde my selfe the same tyme, when the Iudges were come from the Church to the Hall, and were nowe sette downe, and the Countrey before them, they did not onely imparte to the multitude what great fruite and comforte they had receyued themselves by hearing that Sermon (giuing it a singular commendation in the eares of all men, euen from the benche where they sate) but also then tooke occasion thereby, to gyue a verye quicke, and vehemente charge to the graunde Iurie, yea, and to the Iustices themselves, and to all others that had anye office or authoritie in the Sheere, to looke more narrowly to matters of Religion, than heeretofore they had done, and to endeauoure themselves by all meanes possible, to conserue the peace and vnitie of Christes Church, and to search out, and see punished all that were offenders to the contrary. And to tell you the truth, it did my heart good to see so graue & wise a

A. iij.

man,

*To the Reader.*

mā(Iudge G A V D I E by name) to giue so earnest and godly a charge, in God and the Gospels behalfe, such good frute followed in that good Magistrate, by hearing so good and godly a Preacher that day. And I would all others that be of the same calling that he is of, mighte haue as good liking heereafter to reade him, as he hadde then to heare hym, that like frute maye come of it, when oportunitie shal serue, for the frute that followed was great. Well, I will not cōmend the Preacher vnto thee, (I shoulde but darken his due prayses by mine vnsufficient praying of him) but I wil cōmend thee to the reading of this his worke, and when thou hast redde it, commend him thy selfe as thou seest cause. In the meane time, I wil pray vnto God both for him and for thee, and for vs al: for him, to encrease his talēt in preaching: for thee, to enflame thy zeale in hearing: for vs all, to amende oure negligence in following. And so I bidde thee farewell.

Thy vvelbeloued brother in  
Christ. M. M.

Precor vds fratres, vt specu-  
lemini eos. &c.

*Old Translation*

I praye you Breethren haue a *Rom. 16.*  
good eye to those menne, or *verse. 17.*

take heede of those menne, *New*

which do breede discord and *Now I beseech*

dissention amongst you, and *you, brethren*

giue occasion of offences, cō- *mark them*

trary to the doctrine that you *which cause*

haue receyued, and eschue *various and*

them. *offences, contrary to doctrine*



Here is nothing more accep-  
table to God: there is nothing  
more profitable to man: there  
is nothing more answerable  
to Christian Religion and Faith: there is  
nothing more auaylable to vertue and  
good life: there is nothing more requisite  
and necessarie for al states, whether they  
be priuate or publike: there is nothing  
more amiable, more delectable, more com-

## A Sermon preached

forstable, or more commendable in all respects: at a worde, there is nothing that passeth all thinges more, than thys one thing, iust peace, grounded vpon the true knowledge and feare of G D D. It is not in vayne therefore that the Apostle here exhorteth the Romanes, and by them vs also, whiche bee nowe presente, yea, and all other Christians wheresoeuer, that we shoulde beware and take hede of suche menne as doe breede discorde and dissention amongst vs, and gyue occasion of offences in the Church of God: and not only that we shoulde take hede of them, and beware of them, but also, that we shoulde eschue them, and auoyde them, as authoures of that euill, whyche of all other euilles is mosse dangerous, and dothe mosse shake and weaken all states of menne, or rather dothe beate downe, destroy, and ouerthrowe all thyngs wheresoeuer it commeth in place, menne, houses, towne,

at the Assises in Suffex.

townes, kingdomes, countries, nations,  
and peoples, be they neuer so manye, be  
they neuer so greate and mightie. Suche  
a meruailous mischiefe is Discorde and  
Dissention, whersoener it taketh roote,  
and therefore good cause (I saye) that the  
Apostle shoulde earnestly admonishe vs  
al to shunne it, and auoyde it, and the au-  
thors also thereof, which doe soeue it, and  
bryede it. I pray you brethren (sayth hee)  
take heede of those men whych bryede dis-  
corde and dissention amongst you, and  
giue occasion of offences contrarie to the  
doctrine that you haue receiued, and es-  
chewe them. But what discorde, or what  
dissention is it that the Apostle here spea-  
keth of: for there be two kinds of discord,  
there is one kinde that is spirituall, there  
is another kinde that is temporall. Spiri-  
tual discorde is, when men are diuided a-  
mongst themselves, and disagree one from  
another, in spirituall matters, in Ecclesi-  
asticall causes, in matters or causes of re-  
ligion and Faith. This is spirituall

A. b.

discorde

A Sermon preached

discorde. Tempozal discord is, when men fall oute amongst themselves, and doe wrastle, or be at warre (as it were) one with another, aboute tempozall matters, aboute tempozall causes and quarrels, aboute iniuries or wrongs done, or offered to be done, by one man to an other, touching their goods, landes, or lyfe, or some such other thing, pertaining to theyr tempozall state: this is tempozal Discorde. Whiche of these two therefore doeth the Apostle here speake of: If I shoulde tell you, that hee speaketh of spirituall discord, suche as riseth of spirituall matters, of Church matters, or of matters concerning Religio & Faith, you would answer me, y my text is not for this place & time, nor pertinent to these kinde of businesses and affaires which are now in hand, but doeth rather belong to Schoole men and Diuines, or some other suche Ecclesiastical persons, as are to heare and determine in such cases. If I shoulde tel you, that hee speaketh of tempozall discorde, such as riseth



at the Assises in Suffex.

seth of tempoꝛall causes and quarrels , or  
of tempoꝛall iniuries and wrongs and so  
foꝛth, you woulde aunswere me, that it is  
superfluous at this time , and more than  
needes, to speake of any such matter vnto  
you:foꝛ why? ye come foꝛ that purpose, it  
is the only or chiefe cause of your repayꝛe  
hyther at this present, to heare and consi-  
der of such controuerfies and quarrels a-  
mongst men , and therefore I neede not  
waste my winde any further therein. Ho-  
nourable and woꝛshipful, which so euer of  
these two kindes of discoꝛde it be that the  
Apostle here speaketh of , (as in deede hee  
maye seeme to speake of them bothe) you  
shal perceyue, that my text is not imperti-  
nent to the place and time, nor anye whyt  
from the matter ye haue nowe in hande. I  
knowe well ynoughe, that your assembly  
here togiether, at this present Session now  
to be holden, is onely or chieflie foꝛ thys  
cause, to ende discoꝛde and strife, to con-  
serue Vnitie and peace, and to refoꝛme in-  
juries and wrongs, whereof the wante of  
peace

## A Sermon preached

peace & the supply of discord doth grow. I know I say y<sup>e</sup> this is your purpose, and the chief or only cause of your coming hither, & yet this I know too, that my matter will be no let vnto you, but doth and may very wel agræ with y<sup>e</sup> your purpose. For first if I shal say any thing, to the aleying of tēporal discord & dissentiō, or to y<sup>e</sup> furtherāce of tēporal vnitie & peace, though it be true in deed, y<sup>e</sup> you be come for y<sup>e</sup> same purpose, & do meane now to sit vpon such matters, yet my frendly admonitiō cā by no means hurt or hinder your good purpose, being toward y<sup>e</sup> self same matter you come for, nor wil be altogpyther needelesse or vnprofitable vnto you y<sup>e</sup> shal heare it, seeing the best & wisest man that is, hath need sometimes of a friendlye and faithfull admonito<sup>r</sup> at hys elbow. On the other side, if I shal say any thing to the abandoning of spirituall discord & strife, or to the aduancement and furtheraunce of spiritual vnitie & concord, in this case am I also to be heard willingly of you, & though in some respect I will not

at the Assises in Suffex.

not deny, but y this kind of discourse doeth  
belōg rather to schole mē & diuines, thā to  
you y are tēporal lawiers, tēporall iudges  
& iustices: yet this I muste tell you not w-  
standing, y you can not so cleane shifte off  
this kind of matter frō you, as though it  
wer a mēre alien to your other businesse,  
but you must also haue to do with it as wel  
as wyth other matters, & may not estrāge  
it frō your p̄sent affaires. For whō come  
you to serue, come you not to serue Christ?  
I think you wil not say nay. For God him  
self so sayth vnto you by his Prophet, *Eru-  
dimini qui iudicatis terrā, seruite domino in ti-  
more* : Be learned ye that are iudges of the  
earth, serue the Lord in fear. What Lord is  
it y you must serue? y k: y Q: the p̄nce of  
y cōtry wher you dwel, and vnder whō  
you are subiects: surely this lord also must  
you serue I deny it not. But what Lord  
doth God here wil you to serue, when hēe  
saith vnto you, serue y lord in fear. Doubt-  
lesse he willeth you to serue Christ, y other  
lords & that other maisters Maister, your  
Ladies

## A Sernion preached

Ladies Lorde and your mistresse maister,  
euen the Quéenes Lorde and maister, yea  
the Lord and maister of all Lordes, and of  
all kings, and of all Quéenes, and of all  
Princes, and of all the Monarches of the  
earth, or rather Lorde and Maister of all  
the whole earth it selfe. For so sayth God  
also a little befoze in the same Prophete :  
*Postula à me & dabo tibi gentes in heredita-*  
*tem:* &c. aske of me (sayeth God the father  
vnto his soone Christ) and I wil giue thee  
the heathen for thine inheritaunce, and the  
vttermost partes of the earth for thy pos-  
session. Lo here is Chyriste made Lorde of  
all Lordes, and Lorde and owner of the  
whole earthe. The earthe, the nations of  
the earth, and the Kings of the nations,  
they are all his, they are giuen him for  
his inheritaunce, they are giuen him to be  
his possession, and he is Lorde of them all.  
Wherefoze whatsoener other Lordes you  
haue; whatsoener other maisters you  
haue, you must serue Chyrist as the chiefe  
Lorde, and as the graunde Lorde and ma-  
sters

at the Assises in Suffex.

ffer ouer al other Lords & maisters. You must serue him & his Church, & not onelye your prince & country, not only the Queen & common wealth: & to say the truth, I do not see how you can well serue the comon wealth, except you first serue the Church, nor how you can wel serue the Prince, except you first serue Christ: For Christ is a patterne vnto the prince, & the Church is a patterne vnto the common wealthe to follow. Neyther is that common wealth a good common wealth, or commendable before God, whiche doth not frame and conforme it self after the Church, nor that Prince a good or commendable Prince, which doth not frame and conforme himselfe after Christ. So then ye must haue a chiefe care and a chief regard of Christ, and of the Church of Christ, and so consequently of all those matters and causes which be insident to Christ & his Church. And therefore as you are readie when you see your Countrey or common wealth, the ciuill and politique bodie of the realme,

3060  
to

J

## A Sermon preached

to be rente and torne in peeces, one member from another by ciuill disorde and dissention, by warres, by strife and variance, by fraude, by force, by lying in wait one for anothers goods, or landes, or life, and so forth, as you are readie in this case to loke vpon and lament the afflicted state of your countrey, and to bynde vpp the woundes of the common wealth, which it hath receyued, and to heale and make vp the hoales and breaches, y<sup>e</sup> rents and tearings, which you finde in the bodie politique, as you are readye to repayre and redresse wyth all speede the wrackes and decayes that are in the temporal state, I saye, as you are readie to loke vpon these temporall matters, and to consider throughe of them, and are now come hither for that purpose. Cūe so much more, and much rather, loke you vpon the lamentable face and countenaunce of Christes decayed Church, loke vpon the deepe and wide woundes of his mysticall bodie, so sore stricken with spirituall dis-

orde



corde and dissention; see howe Chryste is  
wounded in his bodie, see howe the bodie  
is trayned in his members, see howe the  
members are rent and torne one from an-  
other, see howe they are diuided amongst  
themselves, nay alas, howe they are diuided  
againste themselves: see what hoales and  
breaches are made in the poore Church  
of Chryste, see what ruine and decaye is  
come vpon the poore flocke of Chryste, see  
what numbers of poore soules are caried  
away by rauening wolves, to be deuoured  
of them, and are euen yet hanging in their  
chappes, and in their teeth, and being in the  
middest of their teeth doe not seele theyr  
owne misery, nor see their owne danger:  
see howe euerye thing almoste is (or if you  
looke not the sooner to it) shortly will bee  
touched vpside down, topsie turue: black  
will be white, and white will be blacke:  
truth will be error, & error will be truth:  
god will be euill, and euill will be god:  
right will be wrong, and wrong will be  
right, and euerye thing will be as euerye man  
will

John  
Rowe  
John  
Rowe

1-2 + 13

1-5 + 11  
9 + 2  
1-2 + 8  
1-2 + 8

q

5

5

5

5

5

5

5

5

5

A Sermon preached 11.

wil haue it. For we can not abide to draue  
all one way, be it neuer so godly and iust,  
but euery man drawes his owne waye, e-  
uery man folloves his owne fancie, euery  
man likes best his own wil & wit, & no mā  
likes another, & so we rent the Church, &  
teare the Temple of God in sunder wyth  
our continuall faction and discorde. A mi-  
serable state, y<sup>e</sup> vnitie of Faith is diuided  
into varietie of opinions, the profession of  
y<sup>e</sup> Gospel is drawn into proprietie of sects,  
the firme & stable worde of God is made a  
flexible nose of ware, & euery man thinkes  
to wyth it which way he wil himself. And  
al this (oh ye iudges & iustices) all thys is  
come to passe by the sleepeynesse of Gods  
seruants, & by the watchfulnesse of Satā  
& his ministers, the olde and newe secta-  
ries and Scismatickes, whiche are bolde  
to attempt any thing, which blushe not to  
say and affirme whatsoeuer they list (be it  
neuer so false) which contend stil for victo-  
rie though they be ouerthrowen, yea & are  
readie with blowes to maintain their euil  
quarrel if they durst, whose hāds you must  
holde,

at the Assises in Suffex.

holde, whose feete you muste stape, whose  
mouthes you must stop, whose rash & ma-  
lapert enterprises you muste in anye wise  
restraine & represse, that they fight not, y  
they go not, y they speake not any more a-  
gainst God & his trueth with such libertye  
as they haue don. This is your office, this  
is your charge, (oh ye Iudges & Iustices)  
this is your chiefe charge, & therefore this  
ought to be your chiefe care, this ought to  
be your chief trauel, to heale vp y woundes  
of Christs mysticall bodi, to stop vp y holes  
& gappes of his broken decayed Church, to  
repayre & renew the peace & vnitie of hys  
house, to beat down & destroy al Schismes  
& sects with the authoys & fautoys therof,  
to vphold, maintain, & further, w al your  
diligence, w al your wit & pollicie, with al  
your might & power, y true, ancient, & ca-  
tholike religion of Christ. This (I saue) is  
your chief charge, this therfore ought to be  
your chief care & trauel. Wherefore bend  
your wits earnestly about it, put your hâds  
diligently vnto it, vse your cunning wisely,

W. ij.

exercise

A Sermon preached

exercise your authoritie speedilye, let nothing passe you that may touche you, let nothing be vndone by you, that maye lye vpon you in that behalfe. For you are not come hither to serue mā only, you are not come hither to serue your Prince, your countrey, & common wealth only: but are come hither to serue God, you are come hither to serue Christ, & you are come hither to serue the Lord in fear. This seruice god himselfe biddeth you to doe, and therefore you muste doe it, and this seruice no man nor Prince forbiddeth you to do, & therfore you may do it and neede not doubt to do it: say rather, if I misse not my markes, or if my memorie fayle me not, it is the very first point or part of your commission giue you from the prince, that you should do it, or at least wise it is the first thing y your selues giue in charge vnto others, to do it, & therfore I shall not neede to stande anye longer vpon this point, nor to follow it any further. Only this I will say at y shutting vp of this point, that al controuersies  
and

at the Assises in Suffex.

¶ Quarrels are to be annoyded, that all strife  
¶ & variaunce is to be cut off, that all discorde  
¶ & dissention is to be rooted vp euery where  
¶ & in all maner of matters, but yet special-  
ly in spiritual matters, specially in Church  
matters: for that discorde is a soyle discorde  
in deede: that is a woorme that percereth dee-  
pe, that is a canker that creepeth further  
into a man, even into the innermost parts  
¶ & bowels of a man, to the destruction both  
of bodie and soule: as for y<sup>e</sup> other, it annoy-  
eth our temporall state only, but pearceth  
not our soules, it hurteth vs not y<sup>e</sup> wayes,  
but rather doth vs good, if a wise man haue  
y<sup>e</sup> matter in handling. For by outward af-  
flictis we are inwardly mended, & ar made  
better to God ward by worldly troubles if  
we ca vse the wisely & beare the patiently.

¶ But now we bicause we are to beate  
down al discorde & dissention, & to build vp &  
repaire godly vnitie & peace, y<sup>e</sup> we maye y<sup>e</sup>  
better agree at this marke, whereat we  
must shote, let vs see whence this discorde  
and dissention cometh, and who be the  
chefe.

A Sermon preached

chief & principal authours of it. You heard  
before y<sup>e</sup> there are two kinds of discorde, tē-  
poral discorde, which riseth of tēporal mat-  
ters, & spirituall discorde, which cometh of  
spiritual causes. Touching y<sup>e</sup> former kind,  
youre selues which are best exercised in ci-  
uill affaires, cā best iudge or gesse what be  
y<sup>e</sup> causes of al sturs & troubles in the ciuill  
state, & who are most likely to be authours  
and breeders of the same. For mine owne  
part, as I am now knit in one care w<sup>th</sup>  
you of the cōmon wealth, & haue the lyke  
charge that you haue, & therfore would be  
glad also to furder any thing y<sup>e</sup> might pro-  
fit & aduantage y<sup>e</sup> same, so yet being called  
another way (as you know I am) and this  
kind of businesse being y<sup>e</sup> lesse parte of my  
calling, I profite my self to haue lesse skil  
in it, & therfore leaue the great & waighty  
consideration of those matters to your ry-  
per wisdom & experience. Only I wil giue  
you a short view of some of y<sup>e</sup> chiefe causes  
or causers of tēporal discorde & dissention, &  
so will passe from that to the other pointe,  
which toucheth my calling moze properly.

Will



Will you heare therfore in a summe what are the causes of disoord & dissention in the ciuill state? I wil tel you. The extortion y is in y mighty, the oppression y is in the wealthy, the vnsatiable desire of hauing, & vnrasonable practise of getting, which is in both of the, these are causes of disoord & dissention. The corruptio of such as giue bribes, y periury of those that take bribes, y buying of othes in the one, the selling of conscience y is in y other, & ouermuch win-  
king at both of them, these are causes of disoord and dissention. Greedie seeking for law against iustice, diuellish counsell giue for money against law, enuy in the Client, craft in the Councillour, and a couetous hearte reygning in both of them, these are causes of disoord and dissention. The impietie of tale hearers, the impunitie of tale tellers, mallice in the one to seeke them, falsehood and flatterie in the other to buyng them, and an euill-conscience in bothe of them, these are causes of disoord and dissention.

## A Sermon preached

disdain in the higher sorte, stubbernesse &  
 disobedience in the lower sort, lacke of loue  
 in the one, neglect of dutie in the other, &  
 a froward stomack in both of them, these  
 are causes of discord and dissention. The  
 making & repeling of many lawes, the ex-  
 ecuting and obseruing of fewe lawes,  
 holennesse vnto sinne in euery state, zeale  
 vnto godlynesse in no state, losenesse in  
 the people, negligence in the magistrates,  
 a number of Iustices, and yet wante of  
 Iustice, these are causes of discord & dissen-  
 tion. These vices therfore, or these defects  
 of Vertue, extortion, oppression, byberie,  
 periuurie, enuie in the clyente, crasse in the  
 counsellour, impietie of tale hearers, im-  
 punitie of tale bearers, pryde in one sorte,  
 stubbernesse in an other sort, many lawes  
 made, fewe lawes executed, the licentious  
 life of the people, the carelesse securitie  
 of the gouernours, with suche other like,  
 these vices (I say) and those men that are  
 fraughted therewith, these vices and those  
 men in whom these vices do raigne, are  
 very

very causes & causers of all discord & dissension, of all strife & variance, of all stirres & troubles, and finally, of all manner of disorder in the common wealth whatsoeuer it be. Here you haue a short summe of the whole, I neede say no more. I wke vppon these fewe poyntes, and mende them, and you haue mended all. Thus much brieuely for discord and dissention in the temporall state, and in temporall causes.

Now let vs come to the other kynde of discord, whiche troubleth the Church so much. And here is a greate controuersie or question amongst men, whence these troubles of the Church shoulde arise, and who are chiefe authoures of them. And the controuersie resteth speciallly betwene the Catholikes and vs, I meane the Papistes and vs. And here, when I speake of Papistes, you may not take me that I meane euery one that is not thoroughly resolved in euery poynte of Religion. For there may be many, w<sup>ch</sup> of eyes God hath not yet opened, but will do

A Sermon preached

When it shall please him, and yet in the  
meane time, are good subiectes to the  
Quæne, and necessarie members of the  
common wealth, whome we must not de-  
spise, but pray for. But vnder the name of  
Papistes, I comprehend those whiche  
cleane altogether vnto the Pope and Pa-  
pacie, and by open worde and writing,  
mainteyne the vsurped authoritie of the  
Bishop of Rome, contrary to the word of  
God, and the lawes and Statutes of thys  
Realme. Betwene these Papistes there-  
fore and vs is all the question, whiche of  
vs two shuld be disturbers of the Church,  
we or they. They lay it to our charge, and  
saye, that we are those that trouble the  
Church, and their reason is this, that be-  
fore we beganne to decline from the  
Church of Rome, and to spurne against the  
Popes authoritie, all was well ynough,  
all was quiet at home, all was peaceable  
abzoade, there were no stirres nor trou-  
bles in the common wealth, there was no  
disoord nor dissention in the Church, but  
one

at the Assises in Suffex.

one unisome, and generall agreemente;  
and consente of all men together in mat-  
ters of Religion, and Faith: but after  
that we had once reuolted from that Ca-  
tholike Church, and had shaken off from  
vs the obedience whiche we owe to our  
holy father the Pope, then beganne all  
this disorde and dissention, then began all  
these stirres and troubles, then beganne  
all this hurlie burlie to be in the Church,  
and not only in the Church, but in all pla-  
ces of the worlde where the Church is  
planted: then beganne men to fall togy-  
ther by the eares, then nation and nation  
beganne to be at warre one with ano-  
ther, yea, and nations within themselves  
beganne to haue ciuill warre and bloud-  
shed, to the great disturbance of all good  
politic and gouernement, as at this daye  
we see is come to passe in *France*, in *Flāders*,  
in *Scotland*, & elsewhere, to the great wōder  
of the world, and al this by our falling fro  
the Church of *Rome*, & therfore we that are  
fallen from that Church, & haue swarued  
from

A Sermon preached

from it, are the only cause of al the stirres  
and troubles now in the Church, and so  
consequentlpe, of all the stirres and  
troubles that be in the whole worlde.  
This is their reason that they bring a-  
gainst vs, a great reason doubtles, marke  
it well, this it is in fewe words. We are  
those that haue swarued from the Church  
of Rome, *Ergo* we are those that trouble  
the Church, and the whole worlde. Do yee  
not marke their argument: it is a muthe  
like reason, as if the old scribes and Pha-  
rises of the Jewish Sinagog should come  
again, and saye vnto Christ, that before  
he and his Apostles beganne to speake a-  
gainste them, and their authoritie, and to  
preach against their doctrine and traditi-  
ons, and so to carrie the people another  
way, all things were very well, all was  
quiet with them, there were no stirres, no  
troubles, no tumultes amongst the peo-  
ple, there was no discord nor dissention in  
the Church, nor in Church matters, but  
all men agreed very well together, in do-  
ctrine,



at the Assises in Suffex.

ctrine, in ceremonies, in traditions, in religion, and so forth, all was hush & peace, (yea forsooth) the Diuell might sleepe quietly, there was none to wake him, none to trouble his Kingdome: but after that he and his Apostles had once shaken their holy Mother the sinagogue, and had disputed againste their abuses, and defaced their doctrine, and discovered their hypocrisie, and so by that meanes had blemished their authoritie and estimation: why now the worlde was changed, the people were not as they were wonte to be, they shewed not their accustomed obedience and reuerence to their olde holy fathers and guydes the Scribes and Pharises, but beganne to fall from them, yea, and to murmure and grudge agaynst them, as seducers and deceyuers of the people, and all thys came by hym and bys Apostles speaking agaynst them, therefore he and his Apostles were the onely cause of all stirres and troubles in Iewry. A much like reason also, as if wicked Acab should  
come

A Sermon preached

come againe, and say to the good Prophet  
Helias, that befoze he beganne to open  
his mouth against Jezabel and hir Chap-  
lens, and to inueigh so vehemētly against  
Baal, and his sacrificing Priests, Israell  
was quiet ynough, there was no stirre  
amongst the people, but after that he had  
shaken that Idoll, and had shamed and  
confounded his Idolatrous Priests, then  
beganne to be some stirres amongst the  
people, & therfore it was he that troubled  
all Israell. These were the reasons which  
the Scribes and Pharises and wicked A-  
chab brought against Christ and Helias,  
and I pray you, are they not all one with  
that which our aduersaries bring against  
vs? You are those (say they) that speake a-  
gainst the Church of Rome, and haue dis-  
sented from it, therfore, you are authours  
of all stirres and troubles in the Church,  
and in the whole world. May they not e-  
uen with the selfesame reason conclude as  
well against Christ, and say, that hee was  
Authour of all tumults in Iewry, & against  
Helias, that he was Authour of all trou-  
bles

at the Assises in Suffex.

bles in *Israell*, bycause the one spake a-  
gainst the Scribes and Pharises, and dis-  
sented from their corruptions, the other a-  
gainst Baall & his Priestes, & would not  
assent to their Idolatrie. Surely y<sup>e</sup> reason  
is all one: but no man (I thinke) will say,  
that Christ indeede was the Authour of al  
tumults in *Iewry*, though he dissented from  
y<sup>e</sup> Jewish Synagog: nor that Helias was  
y<sup>e</sup> Authour of all troubles in *Israell* though  
he dissented from Baals Priestes. And eue  
so I thinke, no man will saye of vs, or at  
leastwise can say iustly, that we are Au-  
thours now of all strifes & troubles in the  
Church though we haue dissented, & do stil  
dissent from the Church of *Rome*. For it is  
not our dissenting frō the Church of *Rome*  
that breeds these troubles in the Church,  
but it is the Church of *Rome* it selfe, which  
would haue al men to consent with hir a-  
gainst y<sup>e</sup> truth of y<sup>e</sup> Gospell, & against God  
himself, & al Gods forbod. I grant indeede  
we dissent frō y<sup>e</sup> Church of *Rome*, but why,  
bycause y<sup>e</sup> Church of *Rome* dissenteth from  
Christ and his Church. I grant also that  
vpon

A Sermon preached

Upon this our dissenting from them, much  
parts taking dothe followe, and of partes  
taking cometh discorde, and of discorde  
oft times ensueth battell and bloodshed,  
and much adoe. But who are in the fault?  
we that dissent from them in their errour,  
or they whiche will not assent vnto vs in  
the truth: we tell them that they erre, and  
we proue out of Gods worde howe and  
wherein they erre, and this forsooth can  
not they and theirs abide, but are angrie  
with vs, and reply against vs, and hereof  
cometh all those troubles, and tragicall  
furies that be now in the Church. But  
in the meane time, whiche side is it that  
troubles the Church: do we trouble the  
Church which tell them of these things,  
or do they trouble the Church, whiche can  
not abide to heare of these things: in deede,  
if telling them truth, or Preaching the  
Gospell vnto them, doe trouble them and  
the world, I must needes say, that we are  
those men that trouble them, and that  
trouble the world. But yet how: not pro-  
perly

at the Assises in Suffex.

perlie of our selues, noꝛ of set purpose, but  
(as the Logitians saie) *Peraccidens*, acci-  
dentallye, and by occasiō, bycause they can  
not abide to heare the truth. Foꝛ it is not  
the proper effecte and woꝛke of the Gos-  
pell, to bzing trouble with it vnto men,  
but rather to bzing ioy and peace of con-  
science vnto those that heare it, and em-  
brace it. And if it happen to fall out other-  
wise, as oft times we see it doth, the faulte  
is not to be imputed to the Preaching of  
the Gospell, noꝛ to the Gospell it selfe, but  
to the euill disposition of such men, as can  
not bꝛoke it, noꝛ abide to heare it. And so  
we may say that Chꝛist also troubled Ju-  
rie, and all the woꝛld, bycause he preached  
the Gospell amongst the Jewes whyche  
could not abide to heare it, and bycause he  
sent his Apostles abꝛoade into the woꝛlde  
to preache the same amongst the Gen-  
tiles, whyche lykewise could not abide to  
heare it. Foꝛ the preaching of the Gospell  
whiche is called of Saĩnte Paule *Sermo*  
*crucis*, the Preaching of Chꝛist crucified,  
C. was

A Sermon preached

was vnto the Iewes a stumbling block  
of offence, and vnto the Graekes of Gen-  
tiles it was foolishnesse, and a very vnfa-  
uerie thing. It was offensive to þe Iewes,  
and vnfauerie to the Gentiles, and there-  
fore they coulde not abide to heare it, and  
if they heard it at any time (as sometimes  
they did against their will) it seemed vnto  
them not onely to bee more discorde and  
dissention, but also it seemed to be a very  
sword vnto them, and a kinde of warre a-  
gainst their state, as in deede after a sorte  
it was. For the Preaching of the Gospell  
was a spirituall discorde and dissention  
against their worldlie vnitie, the prea-  
ching of the Gospell was a spirituall  
warre against their carnall peace: the  
preaching of the Gospell was a spirituall  
sword against their humane doctrine and  
traditions, it was a sword to cutte away  
their blindnesse and ignorance: to cutte a-  
way their hypocrisie and dissimulation: to  
cutte away their error, superstition, and  
idolatrie: to cutte away their vaine wor-  
ship.



at the Assises in Suffex.

Shipping of God, & false worshipping of I-  
dols. It was a sword to rippe the vp, & lay  
the open to y<sup>e</sup> world, that all mē might see  
them, & discerne them of what spirit they  
were, how cōtrary to y<sup>e</sup> spirit of God, & of  
Christ. And as y<sup>e</sup> Preaching of the Gospel  
was then vnto y<sup>e</sup> Jewes & Gentiles, euen  
so is it still at this day to all carnall and  
wozldly minded men, y<sup>e</sup> can not abide to  
heare it, it is a kind of warre vnto them, &  
a very sword to their heartes. And in this  
respect is it, & to this sense, that our sauour  
Christ, though he were y<sup>e</sup> Prince of peace,  
yet thus saith of himself in y<sup>e</sup> Gospell: *Non  
veni in mundum vt pacem afferam. &c.* I am  
not come (sayeth he) into the Worlde to  
bring peace with me to the worlde, but ra-  
ther to send a sword into it. Meaning ther-  
by, y<sup>e</sup> he came not to rocke men asleepe, & to  
crie peace peace, where was no peace: he  
came not to crie peace vnto mē in their  
wickednes: he came not to crie peace vnto  
thē in their blindness, in their ignorance, in  
their error, in their superstition, in their

C. ij.

dolatrie. &c.

## A Sermon preached

he came not thus to rocke men asleepe,  
nor to crye peace to the worlde in these  
things, wherein could be no peace, but hee  
came rather with a sword into the worlde  
to fight against these things, and to fighte  
against y<sup>e</sup> worlde, bycause of these things,  
he came to fight (as Sainct Paule sayth)  
against rule and power, against worldly  
rulers of the darkenesse of this worlde,  
and againste spirituall craftinesse in hea-  
uenly things, that is to saye, againste the  
Diuell, and his subtile illusions: againste  
these things came he to fight, and not only  
to fight himselfe against these things, but  
also to muster his Souldiours and Cap-  
taines, his Apostles, his Euangelists, his  
Prophets, his Pastors, and all other good  
Ministers and members of his Church,  
he came to muster them (I say) and to put  
them in readines, that they together with  
him, yea, and after him also, when he was  
gone, might be ready to make warre, and  
to fight, not against God and his people,  
but against the hypocriticall Scribes and  
Pha-

Pharises, and the whole Jewishe Synagoge, which seduced Gods people, agaynst the arrogante and bayneglorious Philosophers, whiche seduced the Heathen and Gentiles, againste Antechrist and his ministers, whiche seduced the whole worlde: againste these (I say) and such other lyke, came he and his Apostles to fighte. But with what sworde? not with a temporall sworde, not with that sworde whiche the Pope giueth so liuely in his Scutchion, where he crosseth the key with the sword, and ioyneeth them together in his armes, signifying thereby, that not onely spirituall iurisdiction is committed vnto him, but also that he hathe the power of the temporall sworde in his hande. Chryste and his Apostles came not to fight wpyth thys sworde, no; with fire, no; with fagot, no; with hatchet, no; with halter, wherewith the Pope hathe murdered a great number of the good Saints and seruants of God, no; to make any ciuill war or tumults amongst the nations, whereof

## A Sermon preached

the Pope hath alway bin a great author:  
Christe (I say) and his Apostles came not  
to fight with any such sword, nor after a  
ny such sorte, but he came to fight with a  
spirituall sword, with preaching of the  
Gospell, and with the word of God, which  
of Saint Paule is called the sword of the  
spirit, Take vnto you (saith he) the sword  
of the spirit, whiche is the worde of God.  
This therefore is the sword that Chryste  
brought into the world, this is the sword  
that he fought withall against the world.  
So then you see now, that Christ also him  
selfe troubled the worlde after a sorte, but  
yet you heare how he troubled it, you see  
that he vsed the sword, and foughte w<sup>th</sup>  
the sword, but you heare what sword it  
was that he fought withal: you see that he  
himselfe broughte disorde and dissention  
with him into the world, but you heare a  
gainste whome, and againste what he  
brought it. And enē so we likewise, whom  
they accuse, to be troublers of the worlde,  
we confesse of our selues indeede, that we  
trouble

trouble the worlde after a sorte, but yet so  
as Chyist troubled it: we confesse that we  
vie the sword, and fight with it, but such a  
sword as Chyist himselfe vied and fought  
withall: we confesse that we bring discorde  
and dissention amongst men, but yet a-  
gainst such as we shoulde bring it, and a-  
gainst such as we ought to bring it. We  
bring not discorde and dissention againste  
God, noz against Chyist, noz againste the  
Gospel, noz against the word of God, noz  
against the doctrine of the Apostles and  
Prophets, we bring no suche discorde & dis-  
sention into the worlde, but we bring dis-  
corde & dissention against palpable blinde-  
nesse & ignorance: we bring discorde & dis-  
sention againste errour, superstition, and  
Idolatrie: we bring discorde and dissention  
against mens doctrines & traditiōs which  
are contrary to gods word: we bring discorde  
& dissentiō against Papistrie & Atheisme:  
we bring discorde & dissention against An-  
techrist and his Kingdome: we bring dis-  
corde & dissentiō against y<sup>e</sup> diuelish unitie of

## A Sermon preached

Gods conspired enemies whiche disagree from vs in the truth, but cā agree amongst themselves too well in all falsehood and wickednesse, if it may serue to their owne filthy gaine and aduantage. Against these is it that we bring discord and dissention, if it may be called discord that is againste the enemies of God. But in deede, it is no discord at all, or at leastwise, no such kind of discord, as the Apostle here giueth vs warning to beware of and auoyde, and therefore consequently, the discord which we are charged with, being eyther no discord at all, or no suche discord as is here reproued by the Apostle, it must needes followe, that eyther we are no authours at all of discord (as they accuse vs) or if we be authours of discord, it is of suche as is good and commendable, and so yet we are good authours and commendable authours of good & comendable discord, & authours of such discord, as is necessary for the Church to haue, and of such discord, as without which y<sup>e</sup> doctrine of y<sup>e</sup> Gospel can  
not



at the Assises in Suffex.

not take place, or if it do, cannot long hold  
and continue. For, if there be no dissenting  
from falshood and lyes, whiche haue been,  
and are, and will be to the worldes ende,  
so long as the Diuell hath to do with the  
world, if there be no dissenting (I say) fro  
them, doubtlesse the trueth of the Gospell  
can neuer take sure roote, nor be through-  
ly settled, but will be soone over-growne,  
or rather overthrowne and weyed-downe  
with the stinking weedes of mans witte,  
whiche the Diuell doth still keepe occup-  
ed, with odde toys and deuises of their  
owne, contrarie to the word of God, on-  
ly to shake or shadowe the trueth withall.  
So then oure Discorde you see is no dis-  
corde, or if it be, it is good and necessarie  
Discorde: and thus are we deliuered of  
that infamie and slander whiche they  
bring vpon vs, and are not to be char-  
ged in deede with those sturs and troubles  
of the Church, whych they name vs to bee  
Fathers of.

Well, then what shall we saye to the  
C. v. matter?

A Sermon preached

matter : sturres & troubles there are in þe Church, great discorde and dissention there is amongst vs, whence shall we searche for the cause hereof : or whome shall we make to be authours of it, that the worlde may knowe them and eschewe them : we wil go no further, but to the rule that the Apostle here setteth downe , for tryall of the matter :

I praye you brethren (sayeth he) haue an eye vnto those men, whiche cause Discorde and dissention amongst you, and giue occasion of offences contrarie to the doctrine that you haue receyued , and eschewe them . Here is the rule sette downe.

Now therfore let vs looke about , and see whether we can espye where anye discorde is raysed , or where anye occasion of offence is giuen , againste the doctrine which we haue receyued of the Apostles. And if we finde any matter that breedeth anye suche Discorde, or anye manne, that  
mini

at the Assises in Suffex.

ministreth anye suche matter to bꝛede  
Disorde withall againste the doctrine  
of the Apostles, lette vs be bolde to saye  
that the same matter bꝛeeding suche Dis-  
orde, and the same man ministring such  
matter, are the verpe causes and causers  
of al sturres and troubles that be nowe in  
the Church.

And here wil it please oure gen-  
tle friendes the Catholickes to giue  
vs leaue nowe another whye, to be  
bolde with them, as they haue bene with  
vs, and to tel them in their eare, that al  
this matter will lighte vpon their owne  
neckes: I wil not holde you long, the time  
is somewhat passe, and I desire of my self  
to be shorte, and I wyll be the shorter,  
bycause I goe not nowe aboute so muche  
to proue matters vnto you whyche you  
knowe not, as to moue you to the dili-  
gente consideration of those thinges  
whyche be alreadye knowen vnto you  
and therefore neede no proufe. ¶  
I wil

A Sermon preached

will referre it to your own knowlege and conscience, (if you know any thing at all, or haue heard any thing of God, and of his word) I will referre it to your own knowlege, whether it be not manifestly true that I wil say of them. And this it is that I saye, that they and their matters, that is to say: they, and the doctrine which they teach : they, and the booke whiche they write, do breede and ingender discorde and dissention, doe breede and ingender occasions of offences against the doctrine of the Apostles, and therefore they and theyr matters do cause all those sturs and troubles that be nowe in the Church, and are the very thinges in dede whiche the Apostle here in this place exhorteth vs to beware of, and to eschewe. And now iudge your selues whether this be not true that I saye, For (as I tolde you) I will saye nothing but within youre owne kenning. Haue they not I pray you brought an infinite number of traditiōs into the Church of Chyiste, cleane contrarie to the doctrine

ctrine of Chryste, and of his Apostles: of whose deuice was priuate Masse, and the propiciatorie sacrifice of y<sup>e</sup> same: of whose deuice was inuocatio<sup>n</sup> of saints: of whose deuice was adozation of Images: who broughte in Purgatorie, prayer for the deade, Pilgrimage, or Peregrination to dumbe stockes or stones, auricular Confession, Church chastitie, Monkish bowls, and a thousand such other, if it were worthe the time to reherse them: Of al whiche notwithstanding, there is not so much as one, that is once named or spoken of by the Apostles, much lesse commaunded or commended vnto vs by any doctrine of theirs. And yet all these thinges doe they teache, all these thinges doe they preache, and write great volumes of them, and by preaching and writing doe maintaine them to the vttermoste, thoughe directly againste the doctrine of the Apostles. Whiche thing, as it is a snare to the simple, and doth meruailously intangle they<sup>r</sup> consciences, that they cannot tell which way

A Sermon preahed

waie to turne them , so it is a greate offence vnto the godly to see it, and in deede can not abyde it, but reyzoue them for it : and hereof comes the Discorde and dissention that is betwene vs and them, and all the whole sturres and troubles that are in the Church. But now iudge you (as I saye) who be the authours of all this, whether we which professe the Gospell and cleaue to the onely wrytten word of **G D D**, and receyue and allowe the doctrine of the Apostles, or they, which besides the Gospell, and besides Gods worde, and cleane againste the Apostles doctrine, doe bring fancies and deuices of their owne, and stablish the same moste diuelliſhly in the Church of Chriſt, to the great hurte of the simple ( as I sayde before) and the grieuous offence of all that bee godlye. Sure I am, that by the rule here of Saint Paul, you must needs iudge them to bee the authours and workers of all this Discorde and dissention, and of all ſtirres and troubles that are in the Church.

at the Assises in Suffex.

I will omitte to shewe you that they are  
authours also of all other troubles a  
broad in the worlde, of Discorde and dis  
sention betwene Princes, of ciuil warres  
and tumults, of bloudshed and murther, of  
prieue mutinies and open insurrections a  
gainst the state : although I mighte lay  
before your eyes manifest examples and  
manifest proues hereof, euen amongst  
our selues here in England of late dayes,  
both by theyr Bulles whych they sente  
hyther to discharge menne of theyr loyalti  
tie and obedience vnto theyr soueraigne,  
and also by moste spitefull and contu  
melious bookes, whych SAVNDERS  
and suche others his companions haue  
written and sente ouer into the Realme  
moste traytorouslye, to stirre vpp the  
Quenes subiectes, and euen with open  
wordes to animate them to rebell a  
gainst hir owne person. Oh, these be fitte  
guydes to gouerne the Church. But I  
wyl omitte (I saye) to speake of these  
things vnto you, I wyl referre you ouer  
to



A Sermon preached

to the Cronographers whiche haue noted the facts and gests of euery age and time, and specially to those which haue written of the practises of Popishe Prelates, either by Ecclesiasticall historie or otherwise: althoughe what neede you to seeke any further for the things whiche are vnder youre owne eyes, and whiche you are already by dayly experience wel acquainted with, and too well in deede, if it were Gods will. Let them goe, you see well ynoughe what they are.

But nowe there be other sects besides these whiche doe verie muche trouble and disturbe the Church, and ciuill state, as Anabaptistes, Libertines, and such other like, which wold haue no common wealth at al, but yet all thinges common, whiche woulde haue no Rule nor Magistracie amongst the people, but yet woulde rule and raigne aboue Magistrates, whiche woulde haue no lawes, but yet woulde do what wrong they list contrarie to lawes, of which sorte are those that sticke not to teache

at the Assises in Suffex.

teache out of open pulpits, & to beare the  
souldy in hande, that it can not be found  
within the two claspes of the Bible, that  
Christian men may goe to lawe, or sue  
one an other. And what else is this I  
praye you, but to ouerturne all policie and  
gouernement, and to haue no common  
wealth at all: For if we maye not vse the  
lawes, we must haue no laws, if no laws,  
then no Magistrates, if no Magistrates,  
then no obedience, if no obedience, then  
no order, if no order, then (as I saide) no  
common wealth at all, but euerie manne  
maye liue after his owne common wil, as  
he liste hymselfe, and as his owne spirite  
shall moue him, whiche is the stincking  
opinion and verie sinke in dede of al Ana-  
baptistrie. Such men therfore must be lo-  
ked vpon. And I am afraid least the Puri-  
tans also (as you call them) an other secte  
lately sprung vppe amongst vs, doe  
smell shrewdly of this ill sauored smoake.  
Of whome, and of others I thoughte

D.

to

A Sermon preached

to haue spoken more, but the time cuttes  
me off. And of some of these sects, there  
be amongst your selues that knows some-  
what more than I doe, and therefore you  
shall not neede mine instruction therein. I  
will therefore drawe now to an end. You  
haue heard sufficiently (as I trust) where  
all Discorde and dissention commeth, and  
who be the Authours of all stirres and  
troubles both in ciuill matters touching  
the ciuill state: And also in matters of the  
Church, touching the state Ecclesiastical.  
The former kinde I deliuered vnto you in  
a summe, and gaue you only a short viewe  
of it, but yet such as doeth imply in it selfe  
a sufficiente consideration of youre whole  
charge in that behalfe. The other kinde I  
handled somewhat more at length, and  
declared vnto you plainly and perticular-  
ly who be the chiefe Authours of Discorde  
and dissention, and of all stirres and tro-  
bles in the Church, namely, the Papistes,  
the Anabaptistes, the Libertines, the  
Puritans,

at the Assises in Suffex.

Puritanes, and suche other like sectes, the  
seuerall discourses whereof, I thinke I  
shall not neede to recomende vnto youre  
memozies by anye new repeticion neither  
doth the time suffer it.

This only nowe resteth (O ye Iudges  
and Iustices and the residue that are here  
assembled together to this present Session)  
if you haue a good care, as I doubt not but  
you haue, for y<sup>e</sup> speedie redzesse of al things  
that are amisse, but specially of discorde and  
dissention, whiche wheresoener it be there  
can be nothing but amisse. For it is the  
roote of all euill, and the spring of all mis-  
chiefe. Wherefore apply your selues, (I  
beseeche you) euerye manne in youre or-  
der and degre, to the appeasing of con-  
trouersies and strife, labour what  
you can to alleuie Discorde and Dis-  
sention in all manner of matters and  
amongest all manner of states, Dis-  
corde and Dissention amongst Tem-  
porall menne, Discorde and dissention  
D.ij. amongst

A Sermon preached:

amongest Spirituall menne, discozde in  
youre policie, discozde in oure ministerie,  
discozde in the common wealth, discozde  
in the Church, and speciall ye the discozde  
that is in the Church. For y other tēdeth  
to the annoyance of your temporal state,  
but this extēdeth to y losse of eternall life,  
there is a greates oddes therfoze betwene  
these twow, both are to be regarded, but  
yet the one is to be preferred aboue the  
other, so muche as Golde is to be pre-  
ferred aboue Silver, so much as the soule  
aboue the bodie, as Heauen aboue Earth,  
as everlasting thinges aboue thinges mo-  
mentanie and coꝛruptible. Wherefoze  
haue a care in Gods name for your ciuill  
state, and for the common wealth, and  
for your Countrey, but haue a speciall  
care for your Spirituall state, whiche is  
the health of your soules, and for your  
Spirituall common wealth, whiche is the  
Church of Christe, and for your Spirit-  
uall Countreie whiche is Heauen aboue.  
For you are but Pilgrims here in Earth,  
and

at the Assises in Suffux.

& strangers in this vale of duste and claye,  
neither haue you any permanent house or  
citie here in this worlde, as the Apostle  
sayth: but your citie is the Celestiall Je-  
rusalem on high, and there must you build  
your habitation, there muste you builde  
your houses, if you thinke to dwel and in-  
habite soz ever. Despile not youre houses  
here on earth, noz your goodes, noz youre  
landes, noz youre liuing, noz your life, soz  
these are the tēporal giftes of God, yea, &  
good giftes of God to, if they be not ill v-  
sed: Despile them not therfore (I saye)  
builde these thinges vnto youre selues, in  
the name of God, builde you houses, build  
you cities here on earth, builde goodes,  
builde landes, builde linings vnto youre  
selues, builde your tēporal state here,  
yea, and builde ciuill peace and vnitie a-  
mongst your selues soz the conseruati-  
on and continuance of youre tēporall  
state, no manne sayes you nay, they are  
thinges lawfull to be done, yea, and they  
are well done of you, so that you do them

D. ij.

iustly

## A Sermon preached

instlye and truely and in the feare of God  
and without iniury or wrong vnto others:  
but yet lette your chiefe buylding be in  
heauen and of heauenlye things, buylde  
vpon the true religion of **G D D**, buylde  
vpon the broken bodie of **Christe**, buylde  
vpon the peace and vnitie of his Church,  
buylde vppon youre selues into his  
Church and into his bodie, whereof  
youre selues are members, as well and  
as muche as anye others, who so e-  
uer they be that beare the greatest  
names and titles of the Church, buylde  
these thynges (I saye) and laye youre  
heades and handes togyther vnfay-  
nedlye to plucke vppe by the rootes  
all Disorde and Dissention, whyche is  
a lette vnto thys buylding. And for as  
much as the effecte canne neuer cease  
excepte the cause be firste taken awaye,  
firste therefore take awaye the causes  
of Disorde and Dissention out of bothe  
States ciuill and Ecclesiasticall, and the  
thing



at the Assises in Suffex.

thing it selfe will soone banishe awaye.  
Remoue from the common wealthe, ex-  
tortion, oppression, bribery, perjur-  
ie, with suche other like vices, and  
punishe those persons that offende there-  
in, according to the lawes and sta-  
tutes of this Realme, and you shall  
see all Discorde and dissention in the ciuill  
state will soone come to an ende. Remoue  
from the Church Papistrý, Anabaptistrý,  
Atheisme, Puritanisme, with suche other  
Hereticall sectes, and punish those per-  
sons that offende therein according to the  
lawes and statutes of the realme, and you  
shall see all Discorde and dissention in the  
Church and in Church matters wyl  
soone come to an ende. And bycause euerye  
man hath his office and authoritie from  
G D D by measure and limitation,  
some more, some lesse, some one way,  
some another waye, lette euerye manne  
haue a speciall eye vnto that charge  
whych is principallie incident to hys  
office

## A Sermon preached

his office and calling, lette hym enquire that shoulde enquire, let him present that shoulde present, lette him speake that shoulde speake, let him heare that shoulde heare, let him iudge that shoulde iudge, lette him execute, that shoulde execute, and so forth, lette euerye manne doe that whiche speciallys apperteyneth to his office, and lette him doe it in the feare of **G D D** and wyth an vpright heart, diligentlve and faithfullve, and we shal see all that is amisse will soone be amended. But I feare there is many a one comes hither *pro forma tantum* (as they say) for fashion sake only, and to fil vp the Sessions, but howe to discharge their conscience is the furthest part of their thought, yea they thinke not once of it at al. Do ye not thinke that you might finde manye nestes of shrewd stinging waspes lurking in corners aboute you, if you would seeke for them. Pave rather do not wee thinke that you knowe already where they are if you woulde vtter them? Ah  
remember

at the Assises in Suffex.

remember whome you come here to serue:  
not man only, from whose eyes you maye  
hide many things, but God, who seeth into  
the secretes of youre heartes, and from  
whome you can conceale nothing. Looke  
therefoze well aboute you, dallie not with  
God, he will not be playde witoall, goe  
thzough with the matters y<sup>e</sup> take in  
hand, and hault not for any respect, eyther  
of pleasing, or displeasing of man, but stu-  
die to please God by your true and faith-  
full service at this time, as you wil thinke  
to cleere your selues in that day, when you  
shall stande befoze the tribunall seate of  
Christe, to render accompte of youre do-  
ings. Looke therefoze moze narrowly to  
Gods matters, and to Gods causes, search  
out, presente, and punish such excesses and  
defaultes, as be committed againste the  
stablishmente of Gods true Religion, and  
the quiet state of his Church. Twis Twis  
there are many curst Calues of Balon a-  
bzoade, whiche since they suckte the Bull  
that came from Rome, haue giuen over all

D. v.

obedi

A Sermon preached

obedience and allegiance both to God.  
and the Quene. For before that time,  
they coulde be contente to come to the  
Churche and to heare Sermons, and to  
receyue the Sacramentes, and to vse  
common Prayer with the rest of the  
congregation of Christe, and so forth.  
They were conformable in all respects,  
and contente to doe anye thing that be-  
seemed good Christians to doe, but since  
they suckte that madde Bull, they are  
become euen as Braynesicke Calues,  
frowarde, stubbozne, disobediente in  
worde and dede, not to be ledde nor or-  
dered by any reason, and I would it were  
no worse. And yet these forsooth can not  
be sene nor heard of when time of refo-  
rmation is: they can not be heard of at the  
quarter Sessions, nor now at these ge-  
nerall Sessions, nor when anye commis-  
sion is sitte vpon for the redresse of suche  
matters, they can not bee espyed, or heard  
of at anye suche tyme: but when the Ses-  
sions are past, we can both heare and see  
that

at the Assises in Suffex.

that they haue their open meetings and  
solemne feastings together, sometimes at  
one house, sometimes at another house  
amongst themselves with all freedom,  
and libertie, yea, with all ioylitie and lu-  
stinesse, talking and iesting at their plea-  
sures, of the state and of Religion, and so  
forth, whatsoeuer they list, to no good end  
I warrante you, nor withoute unhap-  
pie meaning: As of late you hadde  
some experience of it Westwarde, I  
pray God ere it bee long, we haue not  
lyke experience hère Eastwarde, and  
all through oure owne slacknesse and  
negligence, in looking to these mat-  
ters.

Well, nowe I conclude: Serue  
G O D, serue hys Church, and haue  
an eye to those men that bee enemies  
and disturbers of it, and so seruing  
God and his Church, you shall serue  
youre Prince and Countrey neuer a  
whitte the lesse, but rather you shall  
serue them a greate deale more, and  
a great

## A Sermon preached

a great deale the better. For to serue God and his Church, is the very head and beginning of your whole seruice that you now come for, and without that, whatsoever otherwise you doe, it is but headlesse seruice, yea, it is no seruice, neyther can you serue your Prince and Countrey at all, except you first serue the Church. And your selues as you are Christian men, are this Church, and the Quene as she is a Christian Quene, is the head of this Church nexte vnder Christe. And therfore maruell not, that I say vnto you, you can not serue your Prince and Countrey, except you first serue the Church, whereof she is the head, and you the members.

The God of all grace and of all mercies, so dispose our heartes, so direct our counsels, so gouerne our actions, so further our attemptes, so blesse and prosper all our doings at this time, and finallye, so finishe the good worke that we haue nowe taken in hand, and begun in his name, that we maye iustly and truly serue him, that  
we

at the Assises in Suffex.

we may iustly & truly serue his Church,  
that we maye serue the Quene, that we  
may serue the common wealthe, that we  
maye serue one anothers turne in suche  
singlenesse of heart, and true brotherly af-  
fection, that there maye be long peace a-  
mongst vs, and one godly vnitie and vni-  
formitie both of Religion and life, to the  
glory of his holy name, and the common  
comfort and ioy of vs all. God our hea-  
uenly father graunt this mercy vnto  
vs for his sonne our sauour Je-  
sus Chyistes sake, to whome  
with the father and the  
holy Ghost be all ho-  
nour & glory now  
and for euer.

AMEN.

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